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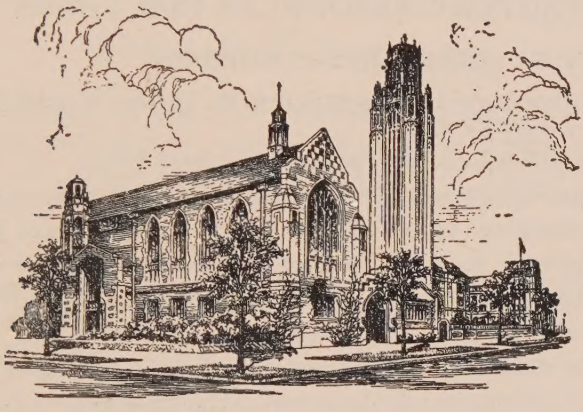
The Chicago Theological Seminary

REGISTER



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The Eleventh Annual

MINISTERS' WEEK

AT

THE CHICAGO THEOLOGICAL SEMINARY

Monday–Thursday, February 2–5, 1942

offers you

A Program of Courses, Lectures, and Discussions

on

"SPIRITUAL RESOURCES FOR THESE TIMES"

NINE SHORT COURSES IN THE MORNING

Economic and Political Factors in the Present World-Situation, by PROFESSOR KRUEGER

The Church and the Isms, by PROFESSOR HOLT

The Pastor's Task in a Troubled World, by PRESIDENT PALMER

Religion and Social Crisis, by PROFESSORS BOISEN and BEATTY

Tasks for the Church School This Year, by PROFESSOR SNYDER

The Bible as a Source Book of Democracy, by RABBI WEINSTEIN

Jesus in Action, by PROFESSOR ROBINSON

The Churches and the Kingdom of God, by PROFESSOR WILLIAMS

Historic Christian Attitudes toward War and Peace, by PROFESSOR PAUCK

AFTERNOON LECTURES BY O. W. S. McCALL, DR. T. M. FRENCH, AND HENRY NELSON WIEMAN

and

THE ALDEN-TUTHILL LECTURES

"THE CHURCH AND THE PRESENT SITUATION"

By KENNETH SCOTT LATOURETTE

D. Willis James Professor of Missions and Oriental History in Yale University

On Thursday afternoon, February 5, the Triennial Convention will be held, to be followed in the evening by a *Seminary Banquet* which all Convention Delegates, friends of the Seminary, but especially all Alumni are cordially invited to attend.

If you have not already received the detailed program and registration card, write at once for them to

ALBERT W. PALMER, *President*

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary

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FRED EASTMAN, *Editor*

VOLUME XXXII JANUARY 1942 NUMBER 1

THREE WAYS OF MEETING TROUBLE

By ALBERT W. PALMER

[*In addition to his work as President of the Seminary and Professor of Practical Theology, Dr. Palmer serves the churches in general and ministers in particular as preacher, counselor, and friend. His most recent books are "Come, Let Us Worship," designed especially for small churches, "The Art of Conducting Public Worship," and "The Minister's Job."*]

THERE are three ways of meeting trouble. You can run away from it, you can fight it, or you can make a new and better adjustment to it. Since "man is born to trouble as the sparks fly upward," it is important to have some practical philosophy about it, some formula for dealing with the difficulties of life—especially in a time which fairly bristles with them as the year 1942 promises to do.

ESCAPE

The first and most obvious solution to every problem is to run away from it. Primitive man, who shared the jungle with ferocious animals, became an adept at flight from danger; and modern man, who shares the city streets with trucks and automobiles, still finds it advantageous to be nimble. But escape is not just a physical strategy; it becomes mental and spiritual as well. There is a tremendous impulse to run away from personal and social problems when they threaten to get us down.

Sometimes this is just plain good sense, especially if our escape is only a strategic retreat that we may reorganize our forces and prepare for a more vigorous attack upon the problem. Sleep, for example, is a beneficial escape. It "knits up the ravelled sleeve of care" and gives our subconscious reserves a chance to rally. It restores the body's physical tone and clears the mind. So, also, a good vacation becomes an escape from the humdrum of life and may provide new insights. And Sunday, if kept for rest and for the great things of the soul, may prepare us for greater endurance in the week to come. A good book, a play, a movie, a baseball game, a walk outdoors, an hour in the carpenter shop, any avocation, and especially music, may provide a legitimate and refreshing retreat from our immediate problem. The dust settles or the mud dries up

or the sea subsides, and we face life again with new courage.

But some retreats are not strategic; they are just plain cowardice. We have no desire or intention of ever facing that problem again if we can help it. This mood is particularly dangerous because, in our panic, we may retreat to dangerous ground. It is "as if a man did flee from a lion and a bear met him," as Amos put it long ago. The retreat may be into a false security. Such a deceptive refuge is alcohol, which puts the higher judgment out of gear, paralyzes the powers of discrimination, and leaves a man either overconfident or befuddled and staggering in face of the very danger he ran away from. Such a false escape is daydreaming, fantasy, psychotic self-deception. Mental hospitals are full of people who are trying to run away from life.

Religion may be either a good or a bad escape from the pressures and merciless exactions of the day. It is a false and dangerous escape if it is just a retreat into unexamined dogmatisms and evanescent external authority, for these will be blown down by the tempests of reality, and what will the poor spiritual refugee do then? But, on the other hand, some retreat into a religious faith that has been tried and tested and is rock-foundationed on the very structure of the universe and not built on the shifting sands of proof-texts or ecclesiastical pronouncements is absolutely essential. Christ forms such a foundation, not because he is Christ but because his teachings are true to the deepest realities of life and can survive all tempests. Our modern reawakening of interest in worship and in the practice of personal prayer gives evidence of a growing understanding that in the depths of religion is the supreme retreat of the soul—an escape that is not an opiate but a renewal and a reinforcement.

FIGHT

But sometimes we can't run away or don't want to. Every emotional urge within us rises up and demands a fight. We strike back blindly and ferociously at the danger. We will not be cowards; we will be conquerors! This is a very heroic and therefore thrilling and seductive mood—while it lasts. But after a while the madness passes, and we begin to feel our wounds and, worse yet, behold the havoc we have wrought, the bodies of the slain, the discordant menacing background of hatred and revenge we have created. And then we wonder. Was it wise to see red and let our angry passions take control? Isn't this, again, only another subtle kind of intoxication by which the powers of insight and discrimination are put to sleep and the more primitive urges of violence take control? When the conquest is over, what have you really conquered? And how can you organize what you have conquered? Disraeli's favorite motto is said to have been: "Never retract, never explain, never apologize! Get it done and let 'em howl." But, after all, what do you really get done that is worth while by such methods? And how does the howling affect your soul—and theirs? Do you really want to be a conqueror?

Fighting is a grand and exhilarating experience—if you don't have to kill anybody! It is thrilling to battle against the sea or climb to a mountaintop, but any struggle that destroys or embitters other human beings, that has to be promoted by hatred or leaves hatred in its wake, achieves only a false triumph. Fighting back blindly is seldom the solution of any problem, personal or social. Struggle, heroic sacrificial determined struggle, there has to be. We cannot be dumb and driven cattle, but there are absolutely no values in a stampede either. Some other solution than rage, violence, and ruthless anger must be found.

CONCILIATE

Fortunately, for wise, foresighted, and Christian men there is a third possible reaction to the difficulties and defeats of life. You do not have to run away like a coward or fight like a mad bull. You can try to understand your problem, solve it at least in part, take some constructive action in the face of it, make a sane and reasonable adjustment to it. You don't sing with the soprano in the old church choir: "Oh, for the wings of a dove, then would I fly away and be at rest." Neither do you chant with Lamech back in the bloody dawn of Genesis:

> I have slain a man for wounding me
> And a young man for bruising me:
> If Cain shall be avenged seven-fold,
> Truly Lamech seventy and seven-fold.

Rather you say: "Since I believe that Jesus Christ is Lord of Life, I am convinced there must be some solution to this situation which is in accordance with his spirit. To that solution, and to it alone, I will devote my time and energy. I will try to analyze my problem fairly and objectively and then bring to bear upon it all the Christian forces I can command for its solution." How many personal quarrels could have been avoided, had such an attitude prevailed in people's hearts, how many divorces need never have desolated homes and broken children's lives, how many wars could have been stopped, how many battles would never have been fought!

In this day in which we live, to be a conciliator, one who analyzes difficulties and interprets men to one another, is greater than to be a conqueror—for no one, of course, wants to be a coward. To be a conciliator is a far greater and more exacting thing than to be a neutral. Everybody hates a neutral and suspects him of being a coward. But the conciliator is not a neutral. He is profoundly concerned for moral issues and spiritual values. Mere neutrality may be terribly selfish—just keeping out of danger to save your own skin. The conciliator may be neutral so far as the fight is concerned but only that he may deal with the real issues in a better way. Let no one apply this to international affairs alone and quickly crystallize himself into some partisan camp with its shibboleths and formulas. Leaving all that to one side, apply it to personal relations, in the family, in daily human contacts, yes, even in committee meetings! In all such situations a true conciliator seeks to understand, to put fair play ahead of passion, to reconcile, to promote the law of love. It is better to be a conciliator than either a coward or a man of wrath.

THE QUAKER METHOD

This technique of conciliatory, peaceful living is one which all Christians need to study in these angry, turbulent, prejudiced, and bitter days. Personally I find the best expression of what I sometimes call "the gospel for an age of violence" in the philosophy and practical procedure of the Quakers. In the Society of Friends, as I observe their words and deeds, three things are always held in view. The first is nonviolence. Ends are to be sought by reasonable, fair, and kindly means but not by either physical or mental violence. In a Quaker meeting consideration is always given to the minority. They are not shoved aside by a ruthless majority. Quakers believe that ruthlessness and violence, of which war is only the extreme example, always are un-Christian and inevitably, in the moral order of the universe, bear bitter fruit.

The second major element in Quakerism is mysticism. The Friends believe that silence is a sort of sacramental hush in which the Christian listens for the inner voice and waits to be guided by the light

within. How differently events might turn out in this world if, when angry voices rise and passions fly, someone could invoke a time of silence, humble quest for truth, hushed and reverent waiting for the Holy Spirit! If you are going to conciliate other people, you must first of all conciliate yourself. Only those who are themselves seeking to be reconciled to God can perform the high office of conciliators in a frantic and angry world.

There is also a third element in the Quaker technique of living. Beyond the mystical quest for inner peace and guidance is the discipline of practical service to the world's need. You cannot stop the flow of passion and recourse to violence all about you, but in every situation, no matter how desperate, you can find some concrete and constructive good deed to do. Here is a Christian doctrine of good works which makes them not a substitute for faith but a supplement and reinforcement to it. As you try to do some positive good, amid even the most terrible situation, you find your soul. Poise and comfort and inner tranquillity come to him who seeks to do only good and never evil to his fellow-man. The Friends Service Commission is the natural and necessary balance to the silent meeting. It keeps Quakerism from being just a retreat from reality.

This threefold way of organizing life is a way of deliverance and peace, and one does not have to be a Quaker to follow it. Perhaps the day will come when all Christians will realize its power and value as a spiritual discipline.

PERSONALITY ADJUSTMENTS IN A COUNTRY PARISH

By ANTON T. BOISEN

[*Dr. Boisen is Lecturer and Research Associate in Psychology of Religion, author of "The Exploration of the Inner World" and of many articles and monographs in this field.*]

A VERY able young minister has recently made an important study of his parish with special reference to the personality adjustments of his people. His findings should be of great interest to other religious workers.

The parish in question centers in a village of four hundred inhabitants in an excellent middle western farming section. As compared with other villages in this region, "Springville," as we shall call it, is considerably above the average in economic prosperity, educational level, community spirit, and homogeneity. It is a small face-to-face community of old American stock in which everybody knows everybody else. It is thus one of those "primary groups" in which, according to Charles Horton Cooley, human nature comes into being and in which the processes of social interaction can be studied to best advantage.

This minister had had two years' clinical training in a mental hospital and was therefore unusually well equipped to pass judgment upon personality adjustments. More than that, his fine relationships with

his people enabled him to draw upon that common fund of knowledge about the individual members of the community on the basis of which business is done and social intercourse conducted. Sometimes, as in much of the village gossip, this information becomes malicious; but it approximates the truth. Certainly the success or failure of the merchant or the banker will depend very largely upon the accuracy of his judgments as to whom he can and to whom he cannot give credit. And the executive, the leader, the teacher, will stand or fall in accordance with his ability to judge character. In any case the community judgments are something to be reckoned with. This young pastor therefore took account of them but sought to go beyond them in the accuracy and kindliness of his judgments.

TYPES OF ADJUSTMENT

I. THE FAITHFUL

Going systematically through the village (he did not, unfortunately, extend the study to include the farm homes), he listed 322 persons over twelve years of age. Of this number, he placed 52, or 16 per cent, in the group which he called "the faithful." These were persons who in his judgment had taken seriously the loyalty represented by their parents, by the church, and by organized society and were growing in the direction of socialization and unification on a basis which they conceived as universal and abiding. They were persons whom he and other community leaders could count upon to support worthy causes by their presence, their interest, their financial support—those whose lives were devoted to the service of something beyond themselves. It is not to be inferred that these persons were free from faults. Of these they had plenty, but they were ready to face them and try to correct them. And they were able to maintain a reasonable degree of discipline.

II. THE COMPLACENT

More than half of the persons included in this study seemed to belong in the group which he called "the complacent." They were persons who were fairly comfortable in their vocational, sexual, and social adjustments but who apparently gave little thought to things that were beyond their immediate duties and needs and pleasures. Most of them would profess allegiance to the church, and all of them would accept its standards. Their conduct would show no glaring inconsistencies, but they were not taking their religion very much in earnest. They were outwardly respectable persons whose best potentialities—in terms of their own ideals—were not in process of being realized. They were not of those who watch with their lights burning.

III. THE PAGAN

Twenty-nine persons, or about 9 per cent of the total number, were placed in a group which, for want of a better name, were called "the pagans." This term was chosen to denote those who had either rebelled or else had never learned to take seriously the authority of their parents and the standards of the community in which they were reared and had sought refuge in groups of easy standards where they found social support for their anti-social and rebellious attitudes. It was, however, difficult to find any who exactly fitted that definition. Delinquent gangs were not found in the village. There were indeed several young people who were inwardly rebellious against a tyrannical father or a domineering mother and several also who were not taking any too seriously the accepted standards of the community, but there were none who had found much in the way of social support. Springville's "pagans" were for the most part older persons of the playboy type who had gone their own way regardless of

community opinion and seemed to be suffering no particular pangs of conscience. Although more or less ostracized by the respectable people of the community, they had found solace in the fellowship of the poolroom and the barber-shop. Closer examination raised the question of whether even they fitted the definition. It was observed that most of them did not want their children to follow in their footsteps but encouraged them to go to the church school. It seemed more in accordance with the facts to look upon them as persons who had failed to make good in terms of the community standards and who had finally acquiesced in the community judgments, accepting their assigned roles and deriving such comfort and social support as might be available.

IV. THE MENTALLY ILL

Eighty-one persons, or 25 per cent, were regarded as more or less ill mentally. By that is meant that they had rather serious maladjustments, and, instead of defying the community judgments and socializing their inferiorities among the poolroom and barber-shop habitués, they subjected themselves to self-blame and self-punishment, or else they resorted to various concealment devices or took refuge in drink or in daydreaming. Among them we may distinguish three types.

The difficult.—There were forty-five persons who were problems to themselves without admitting it and problems to others without losing caste. They were those who had resorted to the various devices of concealment in the effort to maintain self-respect and escape self-condemnation. Among them were six who took refuge in imaginary illness, three who indulged excessively in malicious gossip, eight who were overparticular about legalistic trivialities, eight who tyrannized over all who were so unfortunate as to be in their power, seven who were chronically irritable, and seven who were bitter and suspicious.

The defeated.—There were sixteen persons who, in the face of accumulating difficulties and frustrations, had made little or no attempt to keep up the struggle but had resorted to such escape devices as drink or daydreaming and who, in whatever way, seemed to have thrown up the sponge.

The distressed.—There were twenty who were problems to themselves and knew it, who were characterized by severe intrapsychic conflict. Such conflict is not always an evil. It may be a precondition of reorganization, the outcome being dependent upon the nature and the relative strength of the contending forces and upon the favorable factors in the life-situation. In cases where the conflict is between the desire for self-expression, on the one hand, and the authority of the parents, on the other, and where fear is the chief restraining influence, there will be repressed hostility which is likely to explode into irregular or delinquent behavior. Where, however, the subject has accepted for himself some socially valued role and is struggling against unruly tendencies within himself or against environmental frustrations, the outcome is much more likely to be constructive. Eight persons seemed to belong in the first group, twelve in the second.

V. THE REORGANIZED

There were also three persons who in the face of mounting difficulties had achieved some sort of reorganization, in each case with the help of religion. One had turned to Christian Science, the other two to religion of the holiness variety.

WHAT THESE FINDINGS MEAN

A review of the findings reveals the seriousness of the mental health situation. Two persons were definitely psychotic.

Two others had been inmates of a mental hospital and were still far from well. Four were near-psychotic. Six were psychoneurotic. Nine were seriously alcoholic, two of these having been inmates of institutions for alcoholism. At least eight were mentally subnormal. There was one drug addict, one sex pervert, one cretin, one hydrocephalic, and three seniles. These, together with the rest of the difficult, the distressed, the outlaws, and the ne'er-do-wells, constitute more than a third of the population of the village.

In interpreting these findings, it is important to bear in mind that the American country village has today become a haven of refuge for many inadequate persons. With the passing of its importance as a trade center, many families have moved away. Rents are therefore cheap, and the houses are often filled by families that cannot make the grade elsewhere. For this reason the percentage of mental illness is probably higher than in the country as a whole.

However this may be, several things stand out very clearly. In the first place, we are struck by the number of persons living in this village who would not be allowed to remain at large if they were living in a city. This may help to explain the relatively low insanity rate in the country as compared with the city. Where urban communities tend to commit a large proportion of their mentally ill to institutional care, the country community carries most of its own burden. We are also struck with the imperceptible shading-off from the definitely psychotic to the less severe forms of mental illness. These findings indicate, furthermore, the inadequacy of statistics on hospital population as a measure of the actual amount of mental illness in the country at large.

It is not to be inferred from these findings that mental illness is now greatly on the increase. If the figures for Springville are high, it is merely because a competent observer had here an adequate opportunity to observe. So also in the country generally, the increase in the number of patients in our mental hospitals is due to the growing awareness of the problems which they represent.

These findings should be of especial interest to the minister of religion because, of all professional workers, there is none who is in position to do more effective work in the prevention of mental illness and the achievement of mental health than the competent clergyman. The fact that he deals with personality difficulties in their incipient rather than in their terminal stages makes his opportunity and responsibility all the greater. He has the entree to the homes of his people. In his professional capacity he can talk with them individually about their personal problems. In his pulpit he preaches to them regarding the end and meaning of life. If only he have understanding, he will have unlimited opportunity to fortify his people against the strains and stresses of life and to help them to solve difficulties which may already have arisen. If he have not understanding, he may be worse than ineffective. He may do positive harm.

For better or for worse, whether he knows it or not, the minister of religion is dealing all the time with the problem of mental health.

THE SOCIOLOGY OF GRACE

Building the Good Local Community through Participation in the Informal Small Group

By Samuel C. Kincheloe

[*Dr. Kincheloe is Professor of the Sociology of Religion and author of a monograph for the Social Science Research Council entitled "Religion in the Depression" and a book, "The American City and Its Church," for the Missionary Education Movement.*]

FIVE young Italians in Chicago told of the gatherings in the homes on their street to plan for cleaning the streets and alleys, to plan for avoiding juvenile delinquency, and to plan for getting new kinds of truant officers who would make the children want to go to school instead of compelling them to go to school. So our "Seminar on Urban Religious Life" at the Chicago Theological Seminary lasted until 11:00 P.M., when it was supposed to stop at 10:00.

. . . .

Mrs. Brown in a rural neighborhood remarked that her newly married son and his wife had been up too late the night before. They had been at the McCormack home at a meeting of one of the Ohio Farm Bureau advisory councils. There were six families present, and the conversation was too urgent to leave.

There was a time when the solving of problems in the community by a small group was carried on in a thoroughly informal fashion. When people had a problem, they talked it through and acted at the same time. Talking and action went hand in hand. The pastor was a spiritual adviser who gave counsel on problems of varied content. The schoolteacher was called in to chip in his bit on certain community problems. There was a division of labor but an interrelationship of all laborers. This relationship existed by virtue of the fact that people lived together and had conversations with one another outside the periods of their regular duties. The individual was a person in the community with various relationships, but still he was in the community.

The increase of social contacts, the heightened mobility, the greater complexity, the division of labor, together with the increased size of communities, have made the solving of community problems difficult, because there are so many specialists and the specialists in different fields don't talk together. If problems are solved under such circumstances, they are solved piecemeal. An extreme illustration of this is found in a family in difficulty in the large city where at least four different specialized agencies enter the home but in which there is no consultation among the representatives of the different agencies.

Most local community life is now channeled into certain institutional forms, which themselves have a continuity and a persistence. Life becomes regularized, channelized, institutionalized. The fragmentation of the local community takes place because of the lack of interrelationship of these various institutionalized functions in the community and because many of these organizations have their relationships to overhead organizations whose headquarters are far removed from the local community. In many communities certain major needs are fairly well

cared for. There may be room for improvement, but we recognize that certain major functions are in the established order of things. This is true of religious life, of education, health, and to some extent of recreation.

In our modern society many problems arise which the regular institutions in any community let escape. Either these problems fall outside the functions of any established institution or sufficiently on the border line of the work of the regular institutions that they are uncared for or they are of such a nature that no one of the established institution in itself can meet the problem. This seems to be the case with delinquency in the second- and third-generation immigrant communities in the large cities. There doesn't seem to be any one cause for delinquency, but the delinquency seems to be related to several factors where the solution demands an interrelationship—in fact, a communal attack upon the problems.

Similar problems are found in many villages and in many rural communities. They may not take the form of delinquency. They may take the form of a lack of positive ways and means by which the person can relate himself to his society. It may be that the only manifestation is a barrenness of life, a great vacuum, a terrific yearning, as over against the definite forms of delinquency for the child in the city.

THE SMALL GROUP

The above-stated situations and conditions have led community leaders, educators, ministers, social workers, and parents in general to seek for ways and means of building the good local life. Often these efforts have taken the forms of commissions or committees. Sometimes they have just taken the form of a group of people getting together to talk about how terrible conditions are. In cities and in many other communities, community councils, co-ordinating councils, integrating councils, planning councils, and advisory councils have arisen to relate various organizations to the need and problem. These organizations are a part of the "sociology of grace" versus "the law." Consider a few examples:

For a good many years there have been community councils in both rural and urban territories. Occasionally something very "healing" to local life has come through these. On the West Coast the Oakland Experiments and Kenneth Beam and others in Los Angeles have had some striking successes.

In Chicago there have been experiments in the reduction of delinquency in the so-called Chicago area projects. The genius of this organization seems to be that of building morale and control in a community by relating the people in the community to their own needs and problems. The workers do not differentiate so much the content of their program from that of social settlements and neighborhood houses, but they emphasize the degree of participation of local people in the effort to build a good local community. Their contribution seems to be the reintroduction into life of the creativity and action which arise in informal and intimate relationships which involve the entire family in "neighborhood relationships."

Carl Hutchinson and a number of others in the Ohio Farm Bureau have made use of the small discussion groups—advisory councils. These groups are formed in homes, ranging in size from six to twelve families. In territories where the homes are larger it is possible for as many as a dozen families, both husbands and wives, to get together. It is recommended, however, that in areas where the homes are smaller the size of the group be reduced. As Carl Hutchinson describes the nature and the genius and the pur-

poses of these groups, it seems to be the creativity which comes when people talk freely the notions which are in their heads. The group, therefore, must be sufficiently small and informal to permit even the meekest person to make his contribution.

John Millar in Chicago has, for some time, spoken of the problem-centered group. Mr. Millar has been developing procedures by which the people who ordinarily would not be expected to make a a contribution to the solution of problems will have an opportunity to put in their opinions and suggestions. He understands that the content of these problems may run the whole gamut of human experience. It is his notion that very often in social institutions, including churches, schools, settlements, recreational institutions, and especially business and industrial organizations, a crystallization of performance takes place on the basis of the lieutenants in the organization rather than on the basis of the sergeants, the corporals, and the privates and that we need to get the experience of the common person flowing up to the very highest leaders in the organization. Thus he is seeking for ways and means of deeper participation in life, and he is inclined to think of this as the heart of the democratic process.

During the depression of the thirties Hjalmar Rutzebeck introduced into Merom Institute at Merom, Indiana, the procedure of "the round table" for participation in the economic processes in the village. He wrote a manual for this procedure called *Common Sense in Idealism*. Mr. Rutzebeck made much of what he called the "round-table technique," the essence of which was seeing to it that everyone participated and that everyone accepted a *commitment* from the table and then brought back an answer to the table. He introduced a method and a terminology by which people unaccustomed to such procedure could work out ways and means of sharing community responsibility. The general content had to do with economics, but other human problems crept in. One item was that of ordinary human fellowship, since one participant remarked that this was the first time that he had ever had the privilege of associating with good people!

SOME GUIDING PRINCIPLES

Out of the experiences of such various efforts to build local community responsibility and participation certain things have been learned which may be of service to anyone seeking to build the good local community through participation in informal groups.

1. The fixity and institutional-mindedness of many institutions in local communities is such that a leader or leaders must catch a vision, have a conception of and develop a conviction for the freer methods of community participation such as have been described above. The resistances are so great that, unless there is great urgency and persistency as well as skill, no impression will be made.

2. The leadership must be identified with the community, must feel itself a part of the community, and must be accepted by the community.

3. There must be no dodging the fact that the established institutions are meeting a very large part of the functions of living. The "sociology of grace" as applied to local community life means a plus and not a subtraction.

4. Care should be taken to preserve the methods by which free and frank general participation can be had. Otherwise in a very short time there will be a new crystallization around the new leaders, and the same problems will exist as existed before. John Millar's suggestion that there should be no "standing" committees but that there be problem-centered small groups which report back and which are then dis-

missed, seems a good safeguard for the continuation of the process. This suggestion affords a clue to the way in which the informal small group may operate within existing institutions.

5. These groups are to be on a *community as community* basis as over against being determined by membership in any particular organization. To proceed by having representatives from various organizations may be the best that can happen at times, but the procedure has a tendency to preserve the attitude of "institutional-mindedness" versus developing the conception of meeting the needs of the community as community. These groups work on the basis of inclusiveness for all the factors and forces in the local situation.

6. These groups are problem centered, but they are social groups—social groups in the sense that much conversation and interplay of persons take place and people feel that they belong. They must be social in the sense that communication and deep participation actually take place. There will be in these experiences basic satisfaction.

7. It would be better for this group to avoid becoming a money-raising group for any enterprise but rather to encourage the special groups which already exist (or which may be called into existence) for the purpose of performing these functions. These groups must guard against the temptation to do everything themselves.

8. Such group relationship may be stated in religious terms, but not in denominational or sectarian language. In all probability it will be better to let people experience the joy and the satisfaction which comes in this participation as a kind of native and natural expression of life itself. The group does not become a competitor with any religious organization. The religious organization must, in the very nature of the case, be selective. These groups should have their interest and participation as wide as the neighborhood and eventually as wide as the community of which the neighborhood is a part.

AN EXPERIMENT IN RADIO DRAMA

Has your local radio station offered your church free time on the air? If so, you may be interested in the electrical transcription of a fifteen-minute dramatization our Seminary has made. It will be loaned free of charge except for postage. Address your inquiry to

PROFESSOR FRED EASTMAN
5757 University Avenue, Chicago

RELIGION ON THE AIR IN CHICAGO

A Study of Religious Programs on the Commercial Radio Stations of Chicago

Conducted by Everett C. Parker
Under the direction of Professor Fred Eastman

[*To the best of our knowledge this is the first survey of its kind to be published anywhere. Realizing the growing influence of radio in American religious life, the Seminary in 1940 granted Professor Eastman a three months' leave to make exploratory studies in New York in this field. Last spring it assigned to Mr. Everett C. Parker the Curtis Research Fellowship so that the study here reported could be made. Mr. Parker had already had considerable experience as a writer of radio scripts used on a national network and as a director of religious programs on a Chicago station. The authors of the following survey acknowledge gratefully the help of Professor Samuel C. Kincheloe in preparing the questionnaires and in making constructive suggestions.*]

WITHIN the last ten years radio has become a powerful force in the life of the people of America. It has affected every phase of that life, and religion is no exception. Religious programs have emerged upon the air without any concerted plan on the part of the great Christian bodies of the nation and today are competing with soap, cigarettes, cosmetics, gasoline, food products, symphony concerts, world-news—and even with the churches—for the attention of and, in many instances, for money contributions from the listening public.

This survey of religious radio programs heard in a great metropolitan area was undertaken to determine the extent and nature of such broadcasting and to discover certain facts which might serve as a guide for churches and religious organizations which plan to make use of the radio in the future.

Specific questions were posed regarding religious radio broadcasts in the Chicago area and were embodied in a questionnaire presented to the management of the various commercial radio stations of the Chicago area. Among the facts sought were the following: How much time on the air in a given week is devoted to religious programs? Who sponsors religious broadcasting in Chicago? Who appears on religious programs? What types of programs are presented? Do religious programs make use of all types of radio productions to catch and hold listener interest? Are these programs financed by funds received from appeals made over the air?

To what extent do Chicago listeners receive religious messages over the radio from outside Chicago, that is, do religious programs heard in Chicago originate in other places and reach Chicago through network facilities or transcription? Is the church or the radio studio the point from which most religious broadcasts originate?

The accompanying table lists the 77 religious programs broadcast by Chicago's commercial radio stations with pertinent data concerning each program.

RELIGIOUS PROGRAMS ON COMMERCIAL RADIO STATIONS OF CHICAGO
WEEK OF NOVEMBER 2, 1941

Station	Name of Program	Time of Broadcast	Sponsorship	Description
WMAQ 50,000 watts 670 kilocycles N.B.C. Red Network	Radio Pulpit*	Sun., 9:00–9:30 A.M.	Sustaining program† on N.B.C. Red Network under auspices of Federal Council of Churches	Talk by Dr. Ralph Sockman, originating in New York City. Copies of sermons free to listeners. Began: 1932
	National Catholic Hour*	Sun., 5:00–5:30 P.M.	Sustaining program on N.B.C. Red Network under auspices of National Council of Catholic Men	Talk by a Catholic priest, originating in New York City. Various premiums free to listeners. Began: 1930
	Light of the World*	Mon.–Fri., 1:00–1:15 P.M.	Commerical program‡ sponsored by General Mills on N.B.C. Red Network	Dramatizations of the Bible. Began: March, 1940
	Dr. William Stidger	Mon., Wed., Fri., 4:30–4:45 P.M.	Commercial program sponsored locally by *Chicago Daily News*	Talk. Began: July, 1941
	Religion in the News*	Sat., 5:30–5:45 P.M.	Sustaining program on N.B.C. Red Network under auspices of Federal Council of Churches	Religious news commentary by Dr. Walter Van Kirk
WBBM 50,000 watts 780 kilocycles C.B.S.	Church of the Air*	Sun., 9:00–9:30 A.M.	Sustaining program on C.B.S.	Talks by various ministers of national reputation, originating in various cities. Began: 1933
	Wings over Jordan*	Sun., 9:30–10:00 A.M.	Sustaining program on C.B.S.	Religious songs by "Wings over Jordan" Negro choir. Short talks by Negro ministers. Originates in Cleveland. Began: 1938
	Hymns of All Churches*	Mon., Tue., Thu., 9:00–9:15 A.M.	Commercial program on C.B.S. sponsored by General Mills	Songs by Joe Emerson. Began: 1934
WGN 50,000 watts 720 kilocycles M.B.S. Affiliate	Chicagoland Church Hour	Sun., 9:00–10:00 A.M.	WGN sustaining program	Transcribed broadcast of services of various Chicago area churches of all faiths. Began: October, 1940
	Gospel Singer*	Mon.–Fri., 8:15–8:30 A.M.	Commercial program on M.B.S. (transcribed). Sponsored by Proctor and Gamble	Songs by Edward McHugh
WENR 50,000 watts 890 kilocycles N.B.C. Blue Network	National Vespers*	Sun., 3:00–3:30 P.M.§	Sustaining program on N.B.C. Blue Network under auspices of Federal Council of Churches	A sermon by Dr. Harry Emerson Fosdick and hymns by a quartette, originating in New York City. Copies of sermons free to listeners. Began: 1930

* Indicates a network program.

† Sustaining programs are those for which the station provides broadcast time free of charge.

‡ Commercial programs are those for which the station is paid for the broadcast time used.

§ Not heard in Chicago November 2, 1941, but a regular feature of WENR.

Station	Name of Program	Time of Broadcast	Sponsorship	Description
WENR—*Cont.*	Message of Israel*	Sat., 6:00–6:30 P.M.	Sustaining program on N.B.C. Blue Network under auspices of United Jewish Laymen's Committee	Talks by nationally known rabbis, originating in New York City. Copies of sermons free to listeners. Began: 1934
WLS 50,000 watts 890 kilocycles N.B.C. Blue Network Affiliate	Little Brown Church	Sun., 9:15–10:00 A.M.	WLS sustaining feature	Church service conducted by Dr. John Holland, from studio. Began: 1925
	Old Fashioned Revival Hour*	Sun., 7:00–7:30 P.M.	Sponsored commercially by Gospel Broadcasting Association, Los Angeles, on a special network (transcribed on WLS)	Talk by Rev. Charles E. Fuller. Gospel songs. Contributions solicited
	Morning Devotions	Mon.–Sat., 6:30–6:45 A.M.	WLS sustaining feature	Devotional talks by Dr. John Holland. Began: 1925
	Dinnerbell	Mon.–Sat., 12:25–12:30 P.M.	WLS sustaining feature	Talk by Dr. John Holland. Began: 1925
WJJD 20,000 watts 1160 kilocycles Daytime operation only	Cornell Avenue Church of Christ	Sun., 8:30–9:00 A.M.	Commercial sponsorship by Cornell Avenue Church of Christ	Talk by minister. Began: March, 1940
	Chicago Bible League	Sun., 9:30–9:45 A.M.	Commercial sponsorship by Chicago Bible League	Talk or dramatization
	The People's Church	Sun., 11:00 A.M.–12:30 P.M.	Commercial sponsorship by People's Church (Unitarian)	Church service with Dr. Preston Bradley. Originates in church. Contributions solicited. Began: 1935
	Faith of Our Fathers	Mon.–Sat., 4:30–5:00 A.M.	Commercial sponsorship by Bible Truth Society, Springfield, Mo.	Talk by minister. Funds solicited. Began: September, 1941
	Christian Science	Mon., Wed., Fri., 7:30–7:45 A.M.	Commercial sponsorship by Christian Science Society of Chicago	Talk
	Christian Business Men's Committee	Mon.–Fri., 12:30–1:00 P.M.	Commercial sponsorship by Christian Business Men's Committee	Talks by various ministers. Originates in downtown theater. Funds solicited. Began: 1936
	Family Bible League	Tue.–Sat., 6:30–7:00 A.M.	Commercial sponsorship by Family Bible League	Talk. Bible lessons sold. Began: 1933
	America Back to God	Tue., Thu., Sat., 7:30–7:45 A.M.	Commercial program	Talk. Funds solicited. Began: 1939
WCFL 10,000 watts 1000 kilocycles N.B.C. Affiliate	Southernaires*	Sun., 9:30–10:00 A.M.	Sustaining, N.B.C. Blue Network	Negro quartette singing spirituals. Began: 1937

Station	Name of Program	Time of Broadcast	Sponsorship	Description
WCFL—*Cont.*	Chicago Lutheran Hour	Sun., 2:45–3:00 P.M.	Commercial sponsorship by Aid Association for Lutherans, Appleton, Wis.	Talk. Began: 1939
	National Lutheran Hour*	Sun., 3:00–3:30 P.M.	Commercial sponsorship by Lutheran Laymen's League over special network	Talk by Dr. Walter A. Maier, originating in St. Louis. Funds solicited. Various premiums offered free. Began: 1933
	Young People's Church of the Air*	Sun., 3:30–4:00 P.M.	Commercial sponsorship over special network	Talk by Rev. Percy Crawford, originating in Philadelphia. Funds solicited
	Rosary Hour*	Sun., 4:00–5:00 P.M.	Commercial sponsorship by Rosary Hour Association over special network	Talk by Fr. John Justin, in Polish. Choral music. Originates in Buffalo. Began: 1937
	Back to God	Sun., 6:30–7:00 P.M.	Commercial sponsorship by Christian Reformed Radio Committee	Talk. Funds solicited. Copies of speech free. Began: October, 1941
	Old Fashioned Revival Hour*	Sun., 9:00–10:00 P.M.	*See* WLS	*See* WLS
	Mindfulness of Others	Tue., Thu., Sat., 9:15–9:30 A.M.	Commercial sponsorship by Our Lady of Perpetual Help Catholic Church, Glenview, Ill.	Talks for shut-ins by Fr. John Dussman. Funds solicited. Poems and devotional booklets offered free. Began: 1940
	Novena Hour	Fri., 8:00–9:00 P.M.	Sustaining program under auspices of Our Lady of Sorrows Catholic Church	Novena service. Funds solicited. Began: 1938
	Call to Youth*	Sat., 11:30–11:45 A.M.	Sustaining program on N.B.C. Red Network under auspices of Protestants, Roman Catholics, and Jews	Talks for youth. Began: 1932
WIND (Gary, Ind.) 5,000 watts 560 kilocycles C.B.S. Affiliate	Rumanian Baptist Church of Gary	Sun., 7:30–8:00 A.M.	Commercial sponsorship by Rumanian Baptist Church	Talk in Rumanian. Began: 1935
	Delbert Lighty	Sun., 9:00–9:15 A.M.	Commercial sponsorship by Delbert Lighty	Talk. Began: June, 1941
	Oak Park Pulpit of the Air	Sun., 11:15 A.M.–12:00 M.	Commercial sponsorship by Oak Park First Baptist Church	Church service. Funds solicited. Copies of speech offered free. Began: October, 1940
	Midwest Bible Church	Sun., 5:00–6:00 P.M.	Commercial sponsorship by Midwest Bible Church	Talk. Funds solicited. Began: October, 1941
	First Methodist Church, Gary	Sun., 6:30–7:00 P.M.	Commercial sponsorship by First Methodist Church	Talk. Began: 1933

Station	Name of Program	Time of Broadcast	Sponsorship	Description
WIND—*Cont.*	This Our Mortal Life	Sun., 8:00–8:25 P.M.	Commercial sponsorship by New First Congregational Church	Talk by Dr. O. W. S. McCall. Began: November 2, 1941
	Sunday Evening Club	Sun., 8:30–9:00 P.M.	Sustaining program under auspices of Sunday Evening Club	Talk by religious leaders of national prominence. Originates in Orchestra Hall. Began: 1922
	Old Fashioned Revival Hour*	Sun., 9:00–10:00 P.M.	Commercially sponsored on M.B.S. (*see* WLS)	*See* WLS
	Church of Deliverance	Sun., 11:00–P.M. 12:00 M.	Commercially sponsored by Church of Deliverance (Negro)	Church service. Funds solicited. Began: 1939
WMBI 5,000 watts 1110 kilocycles Daytime operation only	Various religious programs too numerous to mention individually	Sun., 8:00 A.M.–4:30 P.M.; Mon.–Sat., 6:00 A.M.–4:30 P.M.	Station is owned and operated by the Moody Bible Institute. All programs are on a sustaining basis. Included are all types: church services, talks, choruses, dramatizations, news, etc. WMBI is not a commercial station and programs are not included in text summary.	
WHIP (Hammond, Ind.) 5,000 watts 1520 kilocycles Daytime operation only	St. James Methodist Church	Sun., 11:00 A.M.–12:00 M.	Commercially sponsored by St. James Methodist Church	Church service with Dr. Thomas Pender. Funds solicited. Began: November, 1940
	Polish Catholic Messenger	Sun., 2:00–2:30 P.M.	Commercially sponsored	Talk in Polish by Catholic priest
	Rev. George Radeos	Sun., 3:00–3:30 P.M.	Commercially sponsored by First Greek-American Mission	Talk in Greek. Funds solicited. Began: May, 1940
	Ave Maria Hour	Sun., 4:00–4:30 P.M.	Sustaining program under auspices of Graymoor Monastery, Garrison, N.Y. Transcribed	Dramatizations of lives of saints; talk by Catholic monk. Funds solicited. Copies of speech free. Began: 1935
	Roseland Bethany Church Family Altar Service	Sun., 5:00–5:30–P.M.; Mon.–Sat., 7:30–8:00 A.M.	Commercial sponsorship by Roseland Bethany Reformed Church in America	Talk by Rev. Harry Hager, from church. Funds solicited. Began: 1935
	Southtown Church Hour	Mon.–Sat., 12:00 M.–12:15 P.M.	Sustaining program under auspices of Southtown Church–Y.M.C.A. Co-operation Program	Talks by various South Side ministers. Began: 1937
	Christian Science	Tue., 3:00–3:15 P.M.	Commercially sponsored by Christian Science Committee on Publications	Talk. Began: February, 1941

RELIGIOUS PROGRAMS ON COMMERCIAL RADIO STATIONS OF CHICAGO—*Continued*

Station	Name of Program	Time of Broadcast	Sponsorship	Description
WAIT 5,000 watts 820 kilocycles	Victorious Life Fellowship	Sun., 7:30–8:00 A.M.	Commercial sponsorship by North Side Church of the Nazarene	Talk. Funds solicited. Books given free. Began: December, 1940
	Hebrew-Christian Hour	Sun., 8:00–8:30 A.M.	Commercial sponsorship by First Hebrew-Christian Synagogue, Los Angeles. Transcribed	Talk. Magazine given free. Began: March, 1941
	Lutheran Gospel Hour	Sun., Mon., Wed., Fri., 8:30–9:00 A.M.	Commercial sponsorship by Lutheran Gospel Hour, Elgin, Ill.	Talk. Funds solicited. Plaques given free
	Old Sunday School	Sun., 9:00–10:00 A.M.	Commercial sponsorship by Epiphany Sunday School	Sunday-school lesson from church. Began: 1939
	Moody Memorial Church	Sun., 11:00 A.M.–12:30 P.M.	Commercial sponsorship by Moody Memorial Church	Church service with Rev. H. A. Ironside. Funds solicited. Began: 1934
	Heaven and Home Hour	Sun., 12:30–1:00 P.M.; Mon.–Sat., 7:30–8:00 A.M.	Commercial sponsorship by Chicago Gospel Tabernacle	Talk. Funds solicited. Tracts given free. Began: 1934
	Bible Study Hour	Sun., 1:00–1:30 P.M.; Mon.–Sat., 9:00–9:30 A.M.	Commercial sponsorship by North Shore Church	Church service on Sunday, talks on weekdays, from church. Funds solicited. Began: 1934
	Scripture Truth Hour	Sun., 1:30–2:00 P.M.	Commercial sponsorhip by Scripture Truth Group (laymen)	Bible talk. New Testaments given free. Began: 1938
	Near unto God Hour	Sun., 2:00–2:30 P.M.	Commercial sponsorship by by Rev. John C. Monsma, Grand Rapids, Mich.	Talk. Funds solicited. Began: 1937
	The Life-Line	Mon.–Sat., 8:00–8:15 A.M.	Commercial sponsorship by Northside Gospel Center	Talk. Magazine, songbooks given free. Began: 1939
	Unity Viewpoint	Mon.–Fri., 2:30–2:45 P.M.	Commercial sponsorship by Unity School of Practical Christianity, Kansas City, Mo.	Talk. Began: 1937
	Family Altar	Tue., Thu., Sat., 8:15–8:30 A.M.	Commercial sponsorship by Humboldt Park Gospel Tabernacle	Talk. Funds solicited. Tracts given free. Began: 1938
WAAF 1,000 watts 950 kilocycles Daytime operation only	Metropolitan Church of the Air	Sun., 7:00–7:30 A.M.	Sustaining program of WAAF	Talk by Rev. William Studer. Copies of speech free. Began: 1935

RELIGIOUS PROGRAMS ON COMMERCIAL RADIO STATIONS OF CHICAGO—*Continued*

Station	Name of Program	Time of Broadcast	Sponsorship	Description
WGES 1,000 watts (Sundays) 500 watts (weekdays) 1390 kilocycles	Solemn High Mass	Sun., 12:00 M.–1:00 P.M.	Commercial sponsorship by Our Lady of Sorrows Catholic Church	Mass. Began: 1930
	In Search of Truth	Sun., 6:00–6:30 P.M.	Commercial sponsorship by Polish Roman Catholic churches of Chicago Archdiocese	Talk in Polish by various priests. Copies of speeches free. Began: 1938
	Gospel Program	Sun., 10:00–11:00 P.M.	Commercial sponsorship by Humboldt Park Gospel Tabernacle	Church service. Began: September, 1941
WHFC (Cicero) 250 watts (days) 100 watts (nights) 1450 kilocycles	Czech Alliance of Catholics	Sun., 6:30–7:00 A.M.	Sustaining under auspices of Czech Alliance of Catholics	Talk in Czech by various priests
	Scandinavian Religious Broadcast	Sun., 7:00–7:45 A.M.	Sustaining under auspices of of Cicero Bible Church	Church service in Swedish. Began: 1935
	Cicero Bible Church	Sun., 7:45–8:30 A.M.; Mon.–Sat., 7:00–7:45 A.M.	Sustaining under auspices of Cicero Bible Church	Church service on Sunday, talk on weekdays. Began: 1935
	First Christian Reformed Church of Cicero	Sun., 3:00–3:30 P.M.	Sustaining under auspices of First Christian Reformed Church	Talk. Began: 1939
	Evangelical Lutheran Church	Sun., 4:00–4:30 P.M.	Sustaining under auspices of Redeemer Lutheran Church, Cicero	Talk
	Warren Park Presbyterian Church of Cicero	Sun., 5:30–6:00 P.M.	Sustaining under auspices of Warren Park Presbyterian Church	Talks in Czech. Dramatizations. Began: 1936
	First Bohemian Baptist Church	Sun., 6:00–6:30 P.M.	Sustaining under auspices of First Bohemian Baptist Church	Talk in Czech
WSBC 250 watts (days) 100 watts (nights) 1240 kilocycles	Negro Spirituals	Sun., 6:00–7:00 A.M.	Sustaining program of WSBC	Various Negro choirs singing spirituals. Began: 1936
WEDC 100 watts 1240 kilocycles	Gospel and Spiritual Hour	Sun., 8:30–9:00 A.M.	Commercial sponsorship by Scotland Credit Clothing Co.	Negro quartette in spirituals. Began: 1935

RELIGIOUS PROGRAMS ON COMMERCIAL RADIO STATIONS OF CHICAGO—*Continued*

Station	Name of Program	Time of Broadcast	Sponsorship	Description
WEDC—*Cont.*	Parochial Schools of Chicago	Mon., 4:00–4:15 P.M.	Sustaining program of WEDC	Catholic parochial school choirs. Talk in Czech. Began: 1938
	St. Procopius Catholic Church	Sat., 4:00–4:30 P.M.	Commercial sponsorship by St. Procopius Catholic Church	Talk in Czech by priest. Began: 1935
WCRW 100 watts 1240 kilocycles	NO RELIGIOUS PROGRAMS			

METHOD OF THE SURVEY

The survey was conducted through personal interviews with representatives of the station management. The interviewer visited the stations and filled out the questionnaires in person. Every effort was made to speak with the person who was most familiar both with the policy of the station toward religious broadcasting and with the religious programs of the station. Later, the *sponsors* of the various programs were asked by mail to answer the same questions put to the *stations*.

The arbitrary date of the week of November 2 was chosen for the sampling of programs, and only those programs were considered which had been on the air thirteen or more weeks or planned to be broadcast over that minimum period.

All radio stations of the Chicago area were interviewed, and information was obtained from Stations WAAF, WAIT, WBBM, WCFL, WCRW, WEDC, WENR, WGES, WGN, WHFC, WHIP, WIND, WJJD, WLS, WMAQ, WMBI, and WSBC.

SUMMARY OF FINDINGS

Analysis of the information listed in the table shows that 46 hours of broadcast time each week are devoted to religious programs by Chicago's commercial radio stations. The 77 religious programs heard in these hours constitute 2.9 per cent of the total of approximately 1,575 hours that these stations are on the air each week.

Most of the religious broadcasting is concentrated on Sunday, 54 of the 77 programs being on the air that day. Of the total number of programs, 56 are heard only once a week, while only 14 are on the air as often as five times a week. Programs tend to be of one of two types: an actual church service (13 programs) or predominantly a sermon or talk (57 programs). For the most part religious broadcasting is concentrated in large doses; 43 of the 77 programs studied are one-half hour in length, 12 are on the air a full hour, and 2 run one and a half hours.

Denominational and Doctrinal Character

Of the 77 religious programs, 14 are interdenominational in scope, 41 are Protestant, 11 are Roman Catholic, 1 is Jewish, 2 are Christian Science, and 8 have no denominational affiliation.

The majority of the 41 Protestant programs are fundamentalist in character, 25 programs, or 61 per cent of the total, being sponsored by local churches or religious

organizations which profess fundamentalist doctrines. (Note that these figures do not include the programs broadcast over WMBI, all of which are fundamentalist in nature.) Only 3 of the remaining Protestant programs may be classed as liberal in character, the rest being of orthodox and conservative nature.

The 14 interdenominational programs are of varying classification with respect to doctrine. One is fundamentalist (see Station WAAF); one is mixed, welcoming all shades of opinion ("Southtown Church Hour," Station WHIP); and one is a choral program and cannot be classified on a doctrinal basis ("Negro Spirituals," Station WSBC). The remaining 11 interdenominational programs profess and maintain a liberal viewpoint.

Who Pays the Bills?

To a large extent Religion on the Air in Chicago pays for itself. Of the 77 programs, 49 are commercial; and, of these, 22 are sponsored by local churches. However, it should be noted that many of the programs which would cost the most for broadcast time are sustaining features rather than commercial. These latter include the nine sustaining programs on the N.B.C. and C.B.S. networks, the "Chicagoland Church Hour" on WGN, and the sustaining programs on WLS.

A noteworthy feature of Protestant religious programs in Chicago is that, while nine denominations of national scope are represented on the air, no program receives support from denominational funds. As far as could be ascertained, only two programs—St. James Methodist Church on WHIP and the Christian Reformed Church's "Back to God" on WCFL—are presented with the indorsement of their respective denominations.

The Audience

It is difficult to determine the influence on the radio audience of the religious programs heard in Chicago, and it is impossible to estimate the size of this audience with any degree of accuracy. Certain factors which tend to show that the audience is sizable are: (1) 49 programs are sponsored commercially and 18 originate in churches or other remote points, requiring the rental of telephone lines; (2) two of the largest national radio advertisers have found that network religious programs will sell their products; (3) 33 programs depend upon contributions from listeners for at least a part of their support; and (4) network religious programs and several local religious programs have a substantial mail response. That the audience of religious programs is loyal in its listening habits is apparent from the fact that 29 programs have been on the air from one to five years, while 30 others have been broadcasting more than five years.

Station Policy

In general, the management of the commercial radio stations in the Chicago area agrees that religious programs fall into the category of public service features and that all denominations and sects are entitled to representation on the air. However, the major stations (i.e., those with 50,000 watts power and a clear channel—WMAQ, WBBM, WGN, WENR, WLS) and Station WAAF go even further and refuse to accept religious programs for broadcasting on a commercial basis.

The attitude of these stations is typified by the statement of policy published by the National Broadcasting Company on January 9, 1939: "The National Broadcasting Company does not sell time for religious programs as this course might result in according a disproportionate representation to those individuals or groups who chance to command the largest purses."

The National Broadcasting Company serves only the central or national agencies

of great religious faiths as distinguished from individual churches or group movements where national membership is comparatively small. In effect this policy limits religious programs heard in Chicago over the N.B.C. networks to those presented under the auspices of the National Council of Catholic Men, the Federal Council of Churches of Christ in America, and the United Jewish Laymen's Committee.

The Columbia Broadcasting System follows substantially the same policy as N.B.C. but creates its religious programs without the co-operation of national religious agencies. The Mutual Broadcasting System sells its facilities to religious organizations, but WGN, its Chicago affiliate, will not carry commercial religious programs.

Other stations in Chicago are willing to sell broadcast time to religious organizations and local churches, and it is through their facilities that religious programs may be broadcast on a commercial basis.

WMBI is licensed as an educational station which may not accept commercial programs. The station is owned and operated by the Moody Bible Institute, which produces most of its programs. However, the facilities of the station are open on a sustaining basis to religious organizations which conform to the policy and doctrines of the Institute. WMBI broadcasts approximately 100 different programs each week, all of a religious nature. The station has pioneered in adapting successful commercial broadcasting techniques to religious programs and lists among its features round tables, religious new commentaries, quiz programs, dramatizations, and programs of fine music. All of these techniques are devoted to advancing the fundamentalist doctrines of the Institute.

CONCLUSIONS

Up to this point the findings of the survey have been presented factually and objectively. But the reader may naturally ask: "What conclusions do you who have made this study draw from these findings?" Here we are in the realm of interpretation and opinion, but the question is a fair one and deserves an answer. Here are four conclusions:

1. The religious programs on the air seem overloaded with talk. Note again the fact that fifty-seven of them are predominantly devoted to sermons or addresses and thirteen to actual church services including a sermon.

2. Many of the religious programs are of a low quality artistically, and their religious value is doubtful. They lack dignity. Many of the ministers seem to play upon the credulity, the sentimentality, the superstitions, and the fears of their audiences. Their appeals for money are often blatant, but apparently they are sufficiently effective to bring in enough money to pay the costs of the broadcasts and perhaps even to make them profitable.

3. The network programs of the National Broadcasting Company and of the Columbia Broadcasting System are of a much higher order. Especially acceptable to Protestant audiences are N.B.C.'s "National Vespers" (Harry Emerson Fosdick preaching) and "The Radio Pulpit" (Ralph Sockman preaching) and C.B.S.'s "Wings over Jordan" and "The Church of the Air." Yet two factors concerning these network programs should be borne in mind: (*a*) They are by no means available over all the stations on the networks. Throughout the autumn of 1941, for example, no N.B.C. station in the Chicago area carried Dr. Fosdick—he was crowded off the air in favor of professional Sunday football. (*b*) They are expensive programs

to maintain. Even though the networks donate the time, from $250 to $350 must be raised for each thirty-minute broadcast to pay the necessary costs for musicians and for mimeographing and postage for mailing out the sermons to those who request them.

4. Too many of the network programs, especially those of N.B.C., originate from New York. While this has a certain advantage in keeping the other parts of the country in touch with the thought and feeling of New York ministers, it might be well for the New York area and the Atlantic seaboard to hear the thoughts and feelings of ministers in other sections of the country.

RECOMMENDATIONS

The reader may also ask, "What is to be done to improve the quality of religious programs on the air?" With more diffidence than may seem apparent, the following recommendations are offered for the consideration of churches and religious broadcasters:

1. Less talk and more great religious music would be welcome. The greatest composers in the world have devoted their talents to the writing of religious music, yet there is not a single radio program devoted to the presentation of the masterpieces in this field. It is worth remembering that during the last world's fair in Chicago the churches presented religion through the Temple of Religion, where the programs and exhibits were largely devoted to talks and propaganda for various church agencies. The Time and Fortune Building, on the other hand, provided quiet rooms for rest and reading with occasional music, where weary people could relax and meditate. Thousands of visitors found the Time and Fortune Building of more religious value to them than the Temple of Religion.

2. The churches should study how to create types of programs that fit the peculiar facilities of radio. The "Town Meeting of the Air," the "Music Appreciation Hour," and the "American School of the Air" have developed such techniques in the field of secular education. Why should they not be used in religious education?

The "Cavalcade of America" has successfully dramatized American history. A similar technique applied to the history of the great religious movements and personalities of the ages might be equally or even more effective. Only three of the programs now employ dramatization to present their religious message, yet one of these—"The Light of the World," dramatizing stories based upon the Bible—has one of the largest audiences of any religious type program. (It is commercially sponsored by General Mills, Inc.)

Round-table discussions, forums, and even the much-abused quiz technique which, though difficult, have all proved their worth on the air, are entirely ignored by religious agencies. Equally ignored is the technique of the "Ford Sunday Evening Hour," where a brief five-minute talk is inserted in the middle of a fine musical program.

All radio broadcasting is expensive, and programs of the type just suggested will be beyond the possibilities of the local church. Their production will call for concerted planning on the part of national denominations and interdenominational agencies.

ALUMNI NOTES

Compiled by BENJAMIN W. ROBINSON

1941. Vernon Bensen was ordained at Strawberry Point, Iowa, on November 16. Professor Dan Williams preached the sermon.

1941. Robert Brodt and Helen Lillroth were married on November 20. They are at St. Paul's Church, Franklin Park, Illinois.

1941. Eunice Felter was married in October at her home in Eureka, Illinois, to Dr. Merle Boyer, a graduate of the Divinity School. Dr. Boyer is pastor of the Lutheran Church of Wheeling, West Virginia.

1941. Eugene W. Meyer was ordained November 2 at the First Congregational Church of Rochester, Minnesota, where he is assistant pastor. Gene's father preached the ordination sermon. President Cowling of our Board of Directors and President Palmer took other parts in the service. They report that Gene and Betty seem happy in their new work.

1941. Phil Pennington was ordained November 28 at Farragut, Iowa. President Palmer preached the ordination sermon. Phil was married to Harriet Angell Dexter on October 25 in Boston.

1941. Mitsuko Yuki arrived back at Kobe on October 6 by way of Shanghai. Her father came to Kobe Harbor to meet her. Tokyo has changed greatly but is still her old home. She sends greetings to her friends here.

1940. Eleanor Bond was married November 8 in Madison, Wisconsin, to Thompson Sampson, a student in the Seminary. Their present address is 5303 Kimbark Avenue, Chicago.

1940. Adena Joy, Centenary Wilbur Methodist Church, Portland, Oregon. Edward Ouellette has written us a letter about the rally of the Pilgrim Fellowship of Oregon in November. He tells of the good work of Adena at the rally in putting on a religious drama.

1936. W. Edgar Gregory writes that his present address is the Chaplain's Office at the Armored Force Replacement Training Center, Fort Knox, Kentucky. He has been promoted to the rank of captain, although, of course, he is still addressed as "Chaplain."

1934. Richard R. Hulbert. Dr. Alfred W. Swan of Madison First and of our Board of Directors writes that his high-school group is giving two productions of Fred Eastman's *Eternal Life*. These will be "under the direction of Dick Hulbert, who does such things extremely well."

1922. Ralph R. Keithahn sends greetings after his return to India. Ruth is two years old, Richard weights fifty-six pounds, and Mearle Marie in school was most pleased because she was accepted by the caste girls in spite of their prejudice against her white face. The mother, maintaining her ambitious activities, has taken up the teaching of the third-year English class. Their address is "Mitralayam," Malleswaram, Bangalore, South India.

1914. Percival C. Packer, after spending a very enjoyable time in Nebraska, has returned to the state of his first love and is at Hancock, Minnesota. He is enjoying his new situation and hopes to be at the Seminary for Ministers' Week.

1902. E. Albert Cook became pastor of Merriam Congregational Church, Loda, Illinois, last September. He married Maude Bell in 1937. They have a husky little boy, Karl Emerson, one and a half years old. Dr. Cook is author of "The Use of the Bible in Preaching," in the *Seminar Quarterly* for August, 1941, and of two books and many articles published previously. His daughter, Gertrude B. Cook, married Carl Keith, Jr., in October, 1940. She is pastor's secretary and superintendent of young people's work in Bethany Union Church, Chicago.

1894. F. H. Richardson writes an interesting letter from Morris, Minnesota. He used to have Frederic W. Chamberlain in his Sunday-school class in 1890 in Oberlin at the time when Richardson was a student under the father, Professor W. B. Chamberlain. Richardson has spent forty years as pastor of churches in Illinois, Ohio, Iowa, and Minnesota. His present position is "resuscitator-at-large of churches afflicted with sleeping sickness."

BOOK REVIEWS

Living under Tension

By Harry Emerson Fosdick. New York: Harper's, 1941. 253 pp. $1.50.

Every preacher who is living under tension ought to read this book to renew his courage and tone up the quality of his preaching. The clear outlines of these sermons, their marvelous illustrations, their penetration to the needs and problems of the laymen, their translation of high theological truths into terms anyone can understand, and their salty common sense and occasional shafts of humor will send any preacher back to his task both humbled and invigorated. I don't know where Fosdick gets his illustrations, but you can get a lot from him out of this book. One about a ship at sea I shall be quoting over and over again, giving him both credit and gratitude. This book is prescribed reading in my homiletics course this winter.

Albert W. Palmer

The Psychology of Preaching and Pastoral Work

By Thomas Hywel Hughes. New York: Macmillan, 1941. 266 pp. $2.25.

A British Congregationalist, an outstanding authority in the field of pastoral theology, has here done a valuable piece of work in relating the ideas and techniques of modern psychology to the practical tasks of the parish minister. The book combines sound scholarship with lots of good, sound common sense. It will help almost any parson to take hold of his personal contacts and parish work with deeper insight and new enthusiasm.

Albert W. Palmer

One Foot in Heaven

By Hartzell Spence. New York: Whittlesey House, 1940. 298 pp. $2.50.

In spite of the title, this book deals with the other foot! And that was a good strong Methodist foot firmly planted on solid earth. The book is a vigorous, humorous, racy picture of a middle western parson written by his son who evidently admired him. Brother Spence was no saint or mystic, but he was not a villain either. Rather, as his son saw him, he was a practical, hardheaded, somewhat self-assured and aggressive Protestant minister. It's not a flattering portrait. One wonders if the son saw all there was in his father or left out something? Anyway, it's recommended reading in my course in church administration!

Albert W. Palmer

The Keys of the Kingdom

By A. J. Cronin. Boston: Little, Brown, 1941. 344 pp. $2.50.

The keys are humility, tolerance, service, love, and sacrificial service. They are all here in the life of this deeply appealing Roman Catholic priest and missionary. I am told the book is disapproved of by the Roman Catholic authorities, but everybody, Catholic or Protestant, ought to read it in the interest of true Christian love and tolerance. Every minister, even if he has never preached a book-review sermon before, will want to review this book in the pulpit. It's a great exposition of missionary heroism. I am recommending it to my class in church administration as an excellent foil and balance to *One Foot in Heaven.* Father Chisholm really had one foot in heaven all the time!

Albert W. Palmer

The Liberated Bible

By Shepherd Knapp. New York: Revell, 1941. 286 pp. $2.50.

Shepherd Knapp, a Congregational minister of mature pastoral insight and understanding coupled with fine literary feeling, has reassembled the great passages of the Old Testament in a topical order which opens up the Bible in a new and most appealing way. Just the book to put into the hands of laymen, to leave in the sickroom, to use as a manual of personal devotions, or to meditate upon in

sermon preparation. It will revive your biblical preaching and flood you with a thrilling new appreciation of what hidden and often forgotten treasure the Old Testament contains. A useful tool for the parish minister.

ALBERT W. PALMER

BOUND IN THE BUNDLE OF LIFE

By Margaret T. Applegarth. New York: Harper's, 1941. 180 pp. $1.50.

This book is a new tool for the pastor's workshop decidedly worth buying. It is a collection of "worship services for adult church groups" which is fresh, stimulating, and capable of adaptation to all sorts of situations. It contains a wealth of inspiring material and should put new life into many a young people's society, women's guild, or mid-week meeting

ALBERT W. PALMER

MAN'S VISION OF GOD

By Charles Hartshorne. Chicago: Willett, Clark, 1941. xix+352 pp. $3.00.

As I write this review, the clouds have moved in from the lake, and as one looks at the tower of the great chapel one sees it rising, dim and beautiful, through the mist, fading finally into mystery at the top. This vision of the tower is a parable of the vision of God which is disclosed in Professor Hartshorne's masterpiece. Here we are helped by one extraordinarily equipped with religious sensitivity and logical power to clarify our understanding of God. We are led to see him in something of his beauty; we are aided to distinguish some of the cosmic outlines of his being as they stand out in the midst of the lights and shadows of experience, and we realize at the last that his being shades off into mystery which our sight cannot penetrate.

The argument moves in this direction: The most valid and rigorous metaphysics which is today possible requires as a necessary factor in the universe a God whose nature is most adequately expressed by the Christian formula "God is love." The idea of God derived from this insight must be distinguished from the absolute, impassive, unchanging being, perfect in all respects, of Scholasticism. Love is dynamic, social, both active and passive. A loving God would be perfect in goodness; but, by that very fact, in part dependent for his experience, his happiness, and his specific actions upon the creatures whom he loves. With devastating power Hartshorne shows that the God of the Scholastics is logically inconsistent, religiously of dubious value, and ultimately indistinguishable from no God at all. God should rather be understood as the cosmic mind at the center of the universe, holding together in sympathetic appreciation and abiding memory the totality of being, and moving with his creatures into a future which holds adventure, novelty, and risk for him as well as for them.

The defender of this dynamic conception of God must fight off the Thomists on the one side; but he also has to repel the atheists on the other. These latter want to know how you prove that there is such a being. In the two final chapters Hartshorne reconstructs the cosmological and ontological arguments. The first can be stated in the form: it is impossible to think of change or of time without presupposing a being who is the subject of all change and who persists through all time. The ontological argument is slightly modified from the classic formulations of it; but it depends as always upon that trust in reason which is the heart of classic idealism. The argument is: if the most perfect being can be conceived as even possible, he must be actual; for a merely possible perfect being is a contradiction in terms.

Granted reason's metaphysical competence, Hartshorne's arguments are extraordinarily conclusive; so much so that one begins to suspect them for their very obviousness. What he seems really to be proving is that Being exists, or that the universe exists. Does he identify God with the universe? Not exactly; but many passages suggest that God and the universe are aspects of each other. Take this sentence, for example: "The world as preserving its identity through all these transformations is something infinitely protean and infinitely endowed with power to assimilate variety into unity. Indeed, the world in this sense is identical with God, not a second entity" (p. 230).

Hartshorne is undoubtedly right in saying that this view can be distinguished from pantheism; but it is this conception that God is the unity of the world which makes it so easy to prove his existence. The world has to have some sort of unity if it is to be a world at all.

But what sort of unity? Hartshorne's view surely must encounter difficulty with the problem of evil. He solves the problem by holding that God's power does not negate the possible resistence of those real beings which his love creates. But still, if God is the personal subject of the whole experience of the universe, just why he is identified with the good but not with the evil of that universe is still not wholly clear at least to this reader.

The current neglect of metaphysics in Christian theology is a grave mistake. Hartshorne demonstrates how mutually helpful philosophy and theology can be. The chapter on historical theology reveals the author's amazing grasp of the central realities of Christian experience. He is one of the few who can write about Christian love without dissolving the concept in sentimentality. Books like this help whole generations to see more clearly; and if our seeing is clouded at some points and God recedes into the mist, yet we know he is there, and the clouds of darkness are shot through with the light of the knowledge of his glory.

DANIEL D. WILLIAMS

SUFFERING: HUMAN AND DIVINE

By H. Wheeler Robinson. New York: Macmillan, 1939. xi+224 pp. $2.00.

If we are to preach to the condition of our people these days, we shall have to face again and again the problems of evil and of suffering. This volume in the "Great Issues of Life Series," edited by Rufus Jones, has both strength and weakness as a discussion of the Christian understanding of suffering. Its strong points are the realistic facing of the fact of suffering, the awareness of the complex interweaving of good and evil in the tapestry of life, the expert handling of the biblical background, and the courageous assertion that Christianity understands God himself as suffering with man for the redemption of the world. Principal Robinson holds that the problem of suffering cannot be completely solved intellectually but that we do get gleams of insight into some of its constructive uses, and this fact taken along with the experience of sharing with God in redemptive suffering makes it possible for us to "live it through." The conception of the suffering God is related to the doctrine of the atonement in a brilliant passage which follows the line of Aulen's *Christus Victor* and provides a significant modern restatement of the much-abused doctrine (pp. 168–73). The central insight is that God reconstituted human history in Jesus Christ.

The argument is greatly weakened when the writer turns from trying to see suffering realistically and begins to develop an "apologetic" for its existence. What he is really trying to do at many points is to maintain certain traditional theological dogmas in the face of contrary or insufficient evidence. Theologians sometimes take the "problem of suffering" to be: "How can we hold to God's absolute power, assured triumph, and Providential control in the face of apparent failures?" All sorts of theological and philosophical sophistry have been indulged in on this point. Unfortunately, there is some of it here; but the book often rises above such argument which discredits theology with the intellectually honest.

The general reader and the preacher will find here a compact and competent survey of this crucial problem and a large number of highly quotable sentences, poems, and vivid illustrations which help both mind and spirit in this day when the "whole creation groaneth and travaileth together."

DANIEL D. WILLIAMS

IS GOD EMERITUS?

By Shailer Mathews. New York: Macmillan, 1941. ix+93 pp. $1.50.

Who but Dean Mathews could have conceived such a direct and witty title? In this, his last book, he has concentrated the essence of his understanding of the Christian faith wrought out through many years of patient scholarship and active Christian living. As always, the epigrams flow freely, and the view-

point is vigorously stated and defended. The central question faced is whether or not belief in God is possible for modern man: "If not dead is he emeritus? Is religion akin to the loyalty of old graduates to men who once were their teachers but who now have honour without classrooms? Are churches transcendentalized alumni associations?" (p. 2). The answer is that if God be conceived as the supernatural sovereign and father of traditional theology, then he is indeed emeritus. He has no significant function in modern life. But if the term God is used as our human symbol for the personality-producing forces of the universe, then God is empirically discoverable within the order of nature; and, far from being emeritus, he is the one to whom we must adjust if life is to be fulfilled. Mathews goes on to show that God's "will," most clearly revealed in Jesus, aims at the realization of a brotherhood of persons. He further holds that a universe which produces persons may reasonably be trusted to conserve them in some form of immortal existence.

The central problem Dean Mathews tried to solve comes clearly to focus in this book. How can man have personal relations with God so conceived? The answer is that some anthropomorphism in our conception of the divine being is necessary and inevitable in religious living. God ought therefore to be symbolized with patterns drawn from human social experience. Thus personal relationship to God can be sustained, while unsupportable claims that his nature is truly personal can be avoided.

Whatever difficulty one may feel with this division between what God is and what we take him to be, one closes the book feeling that God is not emeritus and that neither is the scientific spirit which men like Shailer Mathews insisted upon in Christian theology.

DANIEL D. WILLIAMS

THE GENESIS OF THE CUMBERLAND PRESBYTERIAN CHURCH

By John Vant Stephens. Cincinnati: Lane Seminary Building, 1941. 135 pp. $2.00.

This meaty little book presents for the first time an adequate treatment of the beginnings of the Cumberland Presbyterian Church. The familiar story is told in far greater detail than is available elsewhere. It departs from a good many other treatments in so far that it stresses almost vehemently the differences existing between the revivalist movement, which gave rise to the separatist Cumberland Presbyterian Church, and similar revivalist movements in the Kentucky country some two hundred miles northwest from the Cumberland country, which gave rise to the movement ultimately eventuating in the organization of the Christian churches popularly known as the Stoneite group.

A valuable feature of the work is the reprinting in full of certain documents bearing upon the story which are otherwise difficult to secure. With the remark that it does not seem necessary to call the "New Light" movement associated with the name of Barton W. Stone a "heresy" (p. 30), I gladly testify that this book presents a valuable treatment of the subject.

MATTHEW SPINKA

MAN'S QUEST FOR SALVATION

By Charles S. Braden. Chicago: Willett, Clark, 1941. xii+274 pp. $2.50.

Although the author of this book insists that his work is not a history of religions and makes no attempt to discuss many fundamentally important aspects of the various faiths which he treats, it comes close to being that. By treating the concept of salvation in the various living religions of the world, he necessarily must present the very heart of each religious system in such a way that the reader forms a fairly comprehensive and clear idea of it. In fact, the author is particularly successful in a succint and clear presentation of the main tenets of each world-religion, so that the book may be safely recommended to all who desire a brief but clear statement of this subject. This is true particularly of his treatment of the non-Christian religions.

MATTHEW SPINKA

WARS OF FAMILIES OF MINDS

By William Lowe Bryan. New Haven: Yale University Press, 1940. 143 pp. $2.00.

The author of this book was at the turn of the last century professor of philosophy and

psychology at Indiana University. He was Indiana's most influential teacher and had just come into national prominence through his monograph on the law of the plateaus in learning. In 1903 he was drafted for the presidency of the university, and in that capacity he has given it thirty-five years of distinguished service.

This book, written since his retirement, contains his reflections as a psychologist and philosopher on the misunderstandings between men arising out of differences in viewpoint, or type of mind, with which he as an executive has had to deal. He considers particularly the lack of understanding between the common man and the scholar, between the materialistic and idealistic scientist, and between the pedant and the poet.

Of particular interest is the section in which he returns "as a modern Rip Van Winkle" to take stock of what has been happening in his old domain of psychology. He seems none too well pleased. He finds it widely expanded. He finds thousands of enthusiastic and careful workers. He believes in them and in their future, but he feels that they have fallen victim to the "illusion of precision." It is, of course, essential in all scientific work to devote one's self to some limited problem and for the time being to neglect the rest. "But," he says, "it is fatally easy to forget the great tangle of things which I shut out in the interest of accuracy and to believe that the whole complex affair from which I have painfully extracted a fragment goes by the rules laid down in my monograph." He finds that psychology today is bogged down with minute and painstaking studies which have no particular significance.

He is amazed to find that at a time when physicists no longer believe that the basis of the universe is to be found in indestructable atoms and in the conservation of energy, psychologists should be placing their faith in mechanistic certainties. He is assured that metaphysical behaviorism is dead. Nevertheless, he finds that materialistic theory in one form or another was never more in evidence and never more influential than it is today. Psychology of this type undertakes to provide a complete explanation of all that occurs in human beings in terms of physical causes without the intervention of mind or purpose. Since psychologists are found in all universities and colleges and teacher-training schools and in many high schools, they are in position to inculcate their beliefs far and wide. The most zealous missionary for any cause could not ask for a more powerful means of propagating his faith.

Most in evidence is the wide and discerning acquaintance with what is significant in human thinking and the keen insight into the problems of religion which have made this wise layman in the minds of his students one of the greatest of living preachers. His own conviction he sums up as follows: "Throughout the universe known to us by common observation, by science and philosophy there appear likenesses pervading and uniting all things; also differences, and especially the progressive emergence of order, of life, of consciousness, of determination from within and, at the highest, a society of persons more and more free and self-determined, united in more and more refined co-operation. This view of the things known to us strongly indicates the existence of a Supreme Source of all things—a supreme, personal God. I believe that to be the truth. But I believe that what is known through common sense, through science and through philosophy only indicates and does not demonstrate the existence and character of the Supreme Being—nay, not so much as the innermost nature of the smallest particle of dust, not so much as the real cause of any event whatever."

This book is written in a style which is crystal clear. It is one that the minister of religion will do well to own.

ANTON T. BOISEN

THE ORIGINS OF THE BIBLE

By Theodore Gerald Soares. New York: Harper's, 1941. 277 pp. $2.50.

The particular excellence of this book is its interesting style. Whether or not you have ever read a book on this subject, you can hardly lay this book down after reading a few pages. You feel fascinated and interested to the end.

The author was for many years professor

of religious education in the Divinity School of the University of Chicago and has now been for some time in California as teacher and minister in Pasadena. Widely known as an able public speaker, he brings to this book his skill in addressing his readers directly and persuasively. His approach is thoroughly modern and at the same time personal in tone. He starts off with a page listing eighteen "imaginary literary characters." These are not really imaginary in the sense that they are not historical. They include the writers of the documents underlying the first books of the Old Testament, J, E, and D. In the New Testament they include some of the authors of the sources used in the Gospels of Matthew and Luke.

Chapter III, on "How Custom Developed into Law" (p. 19), gives story after story of interesting primitive practices which gradually became accepted law and found their way into the Old Testament code. In the New Testament history who will ever forget the account of Peter attempting to give Christian talks after Jesus was gone. The poor fisherman, finding himself at the head of the little band, became a good speaker but made no attempt at writing. "He probably picked up enough Greek to make himself understood" (p. 175), but when he ventured outside of Palestine he had to have Mark as an assistant in interpreting.

The critical scholar, looking for exact facts, will understand that many expressions are popular in tone rather than cut and dried. The modern traveler who finds a Bible in every hotel room reads here that it was the Greek Bible, not the Hebrew one, "that Paul put into the hands of the churches" (p. 170). The distinction between the Greek and the Hebrew is important, but of course Paul hardly considered himself in the employ of a Bible publication society, distributing the Jewish Law. Again, the statement that when Paul wrote I Thessalonians "no word had yet been written" (p. 181) of all the tradition in the memory of the churches might be open to question. But these are small matters for the average reader compared to the beauty of the scenery in which the author pictures the apostle writing his letter. The book can be recommended for use in Bible classes and for progressive religious leaders everywhere.

BENJAMIN W. ROBINSON

THE FAMILY LIVES ITS RELIGION

By Regina Wescott Wieman. New York: Harper's, 1941. 236 pp. $2.00.

Almost all of us have a good talk or two upon the necessity of religion in the home. All too often the secret implication of such talks is that the main purpose of religion in the home is to indoctrinate the children, to put on a show of religious forms for their edification rather than to glorify God and enjoy him. Parents who follow us toward this perverted goal are soon discovered by their children.

Mrs. Wieman's book goes deeper than most current approaches in that it sets forth useful guides to a twentieth-century form of Brother Lawrence's "Practice of the Presence of God" in that most intimate and delightful of all intimate associations, the Christian home. Here are signposts not merely to times of family worship but to ways of making all living in the home "worship-full." The book is almost a "pure genotypical case" of the outworking of that interpretation of religious living and Christianity which a generation of Seminary students associate with Henry Nelson Wieman. To interweave the pure threads of this basic philosophy with procedures of psychological counseling and with the rush of life in modern homes is a service of no small magnitude.

The way of God is progressively discovered through our participation in some community of "valuings" of which we are members and by which our lives are being created. Creative interaction is the source of all values and is the way of God at work in the hearts of men. We might call this love if it were not that we tend to misunderstand love as a feeling rather than understand it as a real process going on all the time in genuine families. We are religious to the degree to which we give ourselves wholeheartedly in supreme devotion to this source of all values. Practically it means that we regard the growth of the family, church family, community family as more important than our own prejudices, our set ways of doing things,

or our own will-to-power. The parents are the trustees of this community of "valuings" not in the sense of making a blueprint for their children's lives but of discovering and providing the conditions for the growth of creative interaction in a group whose supreme value is God. Thus children grow into religious persons through creative participation in the living of a devoted group. This clue if accepted would bring untold vitality not only into our homes but also into our church schools.

What is the book's use in the average church? As indicated above, parts of it might transform a group of teachers and the goals and methods of a church school. A small group of parents of young children might find "salvation" if their use of the book could be guided by a pastor who was experimenting with its large implications in his own home, and if the parents can acquire some desire and skill for worshipful evaluation and self-discipline. These qualifying conditions are probably prerequisites.

ROSS SNYDER

THE HYMNAL FOR YOUTH

Philadelphia: Westminster Press, 1941. 381 pp. 85 cents; 70 cents in quantities.

For countless congregations that still possess hymnbooks which no longer represent acceptable views of God or man, this hymnal should be welcome. But others who may have acquired any one of the half-a-dozen best hymnals published during the last ten years may not think it worth while to make a change.

The editorial committee has sought to test each hymn included by such criteria as these: Has it a distinctly Christian message? Is it good literature and good music. Is it singable? These are appropriate tests but scarcely unique. The collection of instrumental music should prove particularly valuable for small congregations in constant need of preludes, and the all too few descants should challenge ambitious choirs.

I am not sure why some of the tunes were changed, as, for example, in Luther's "Away in a manger." Personally I prefer the tune of "Fortitude" to "Be strong! We are not here to play," just as I have come to like the old Londonderry air as the melody for "O Son of Man"; but that may be a matter of taste. I miss Earl Marlatt's "Are ye able? said the Master" and Allan Eastman Cross's "Pass on the Torch," and find it difficult to think of a youth hymnal without "Day is Done" (taps); but I must say that the inclusion of "That cause can neither be lost nor stayed" nearly makes up for all this. It is still a mystery why, with such a priceless heritage now available, more of the Scandinavian hymns are not included. We are always short of good morning and evening hymns, but Ingeman is not represented either by "As wide as the skies is Thy mercy, O God" or by his evening hymn, "The country lies in deep repose." Lovely hymns by Chr. Richardt have long been available in English, not to mention the countless translations from Grundtvig, such as "We are in our Father's Hand," "He who has helped me hitherto will be my help forever," or his great youth hymn, "God's little One" or Ingeman's "The flowers now awaken."

The "Worship Materials" (73 pages) in the back of the book are serviceable but no particular achievement in view of the abundant materials available for selection. Nevertheless, this is a useful book to leave with groups which have not yet quite come out of darkness into the light. One suspects that in an age of growing church unity, the book would have been more widely useful if it had carried no denominational imprint.

ERIC H. THOMSEN

THE VOICE OF BOOKS

By J. V. Moldenhawer. Nashville: Abingdon-Cokesbury, 1940. 174 pp. $1.75.

Dr. Moldenhawer's essay on "Improving the Hymns" makes interesting reading after a review of *The Hymnal for Youth:* "They [the editors of new hymnals] are apparently never so happy as when they are taking possession of the work of a better man and making it over to suit themselves." "It is pleasing to think ourselves musically intellectual and to turn up our noses haughtily at certain so-called 'impossible' hymns and tunes. But something else is even more important, and that is the recovery of the lost rapture of Christian communal

singing . . . . it is possible to purchase decorum at the cost of rapture. And decorum is, quite frankly, not worth the price."

This engaging collection of essays traces obvious spiritual inspiration akin to that of biblical writers, in Shakespeare, Lincoln, Keats, and Kipling. Dr. Moldenhawer writes charmingly of "Poetry and Life," and very movingly of "The Lincoln of the Second Inaugural." An address on "The Preacher: His Word and His Mood," originally delivered as a commencement address at Union Theological Seminary, stresses the sound but unpopular doctrine that "the preservation of morale is precisely the preservation of a man's grip on the fact that he is not an animal to be kept alive, but a child of God to be kept aware of his divine origin." It also recalls a whimsical, characteristic observation by that beloved teacher, Dr. G. A. Johnston Ross, that it was "a dreadful thing for the minister to enact the role of professional good man." Another timely essay deals with the need of even the Christian to compromise. This is thoughtful and stimulating reading, not brilliant it may be, but of a sterling homespun saneness. Even those who scan any work for homiletic booty will find themselves rewarded in the chapter on "Books and Preaching."

ERIC H. THOMSEN

BIBLE PLANTS FOR AMERICAN GARDENS

By Eleanor A. King. New York: Macmillan, 1941. 203 pp. $2.00.

The first thought in reading this suggestive volume was of the biblical garden which so aptly and artistically landscapes the lovely little Community Church in Carmel-by-the-Sea. But, then, California can more nearly than any other state in America supply the climate in which will grow the almond, the fig, the olive, and the pomegranate—all of which abound in biblical literature. Just the same, the more familiar onion, leek, dill, mint, and rue, not to mention countless hardy flowers, would survive in most of the states, and with a recollection of the barrenness of the grounds of most of our churches, especially the rural churches, one is tempted to shout: "Do plant something!" For those to whom this urge sometimes comes, this book is filled with valuable suggestions. Just think of the rural church grounds which could be made gay with anemones, narcissuses, hyacinths, morning glories, pinks, honeysuckles, lupins, and poppies, rather than to continue the unedifying exhibit of ashes, tin cans, old tires, spare parts, and other rubbish which is too frequently just below (if indeed below) the surface. Those who have formerly delighted in Sir George Adam Smith's *Geography of the Holy Land* or Dr. Fosdick's more recent *Pilgrimage to Palestine* will browse with comparable eagerness in this storehouse of biblical botanical lore, which is tremendously suggestive both for the better understanding of old scripture records and for the planting of new church grounds.

ERIC H. THOMSEN

GOD'S BACK PASTURE

By Arthur Wentworth Hewitt. Chicago: Willett, Clark, 1941. 143 pp. $1.50.

This is in a sense a sociological sequel to Dr. Hewitt's justly popular *Highland Shepherds* and loses nothing by comparison with it. It is chock-full of the salty (almost caustic) humor, mellow wisdom, and consecrated common sense which many of us have come to find characteristic of Dr. Hewitt. It is still preposterous that the age-old tradition of never inviting a rural pastor to one of our major lectureships (like the "Yale Lectures on Preaching"), should not now be broken so that this sort of exhilarating, fresh breeze from one of God's back pastures may sweep into the cloistered and somewhat stagnant theological peace of our professional brooder plants.

The book itself derives its title from the habit of sophisticates who refer to rural parishes as the "backwoods"; but, as Dr. Hewitt reminds us, "it is from the back pasture that the widest landscape is seen." *God's Back Pasture* should appeal to all rural pastors because of the skill and realism with which it deals with problems basic to most rural areas and to city pastors as a means of delivering them from that "invincible ignorance which is strangling the country church."

Dr. Hewitt continues his "dismal diagnosis" with frank but helpful notes on the "ec-

clesiastical manslaughter," "fatalistic pessimism" ("The pessimism of the good is more fatal than the persecution of the devil. The most devoted are often the dampest"), "pious immorality" ("sins of deep malicious uncharity which stalk tall and unshamed in the sanctuary; respectable, pious sins"), and "economic stringency" of rural parishes. I know of one rural parish in which members of the church committee are trying to outwit one another in being next to read the pastor's copy of *God's Back Pasture.* Splendid! The chapter on "Bucolic Economics" (among others) is filled with challenges and suggestions of priceless worth to alert and responsible church folks. And the chapters on education would be sound reading for church-school teachers, even for those who have had professional teaching experience.

"Any bird's-eye view of the rural parish will depend on the bird which views it." The author of this challenging small book appears to be one of the birds Isaiah mentioned who "mount up with wings as eagles"; he runs, but there is no evidence that he is weary; what is more, he almost enables some of the rest of us to "walk and not faint."

ERIC H. THOMSEN

CONTEMPORARY RELIGIOUS THOUGHT
AN ANTHOLOGY

Compiled by Thomas S. Kepler. Nashville: Abingdon-Cokesbury, 1941. 423 pp. $3.50.

Professor Kepler has prepared a much-needed help for the college teacher of religion. His book groups sixty contributions of varying worth under six major headings. He has avoided philosophical and personal bias in so far as possible and tries to give genuinely different approaches to each subject.

One notes a rather high proportion of preachers and popularizers among those represented and misses several philosophers of religion of the greatest importance, notably Hocking, Santayana, and Whitehead. Then, too, the grouping of the various articles under their headings is not always clear. Many of the selections are of a provocative rather than substantial character. Part II, "The Finding of Religious Truth," includes only two serious discussions of religious knowledge alongside much homiletical or journalistic material, and Brunner's discussion of truth and revelation is placed under "The Idea of God."

There are many printing errors in the book which careful proofreading would have corrected. A subject index in addition to the biographical one would have made the book still more useful.

Nevertheless, the present reviewer believes that Kepler's book fills a real need for the college teacher as well as for the person who wants a panoramic view of present-day religious thought. If this material is used judiciously and in conjunction with other basic selections, it will prove to be of great benefit with one's students.

ROGER HAZELTON

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The starred books are especially commended by the faculty to ministers who want fundamental study material in the various theological fields.

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